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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE MOSLEM SUNRISE

EDITED BY  
SUFU M. R. BENGALIEE

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In Memoriam  
to  
The President Roosevelt  
of Immortal Renown  
and  
All Those Who Gave  
Their Lives to Make  
Possible Today's Victory  
and Tomorrow's Peace.



# THE Moslem Sunrise

220 SO. STATE STREET

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Vol. XVII

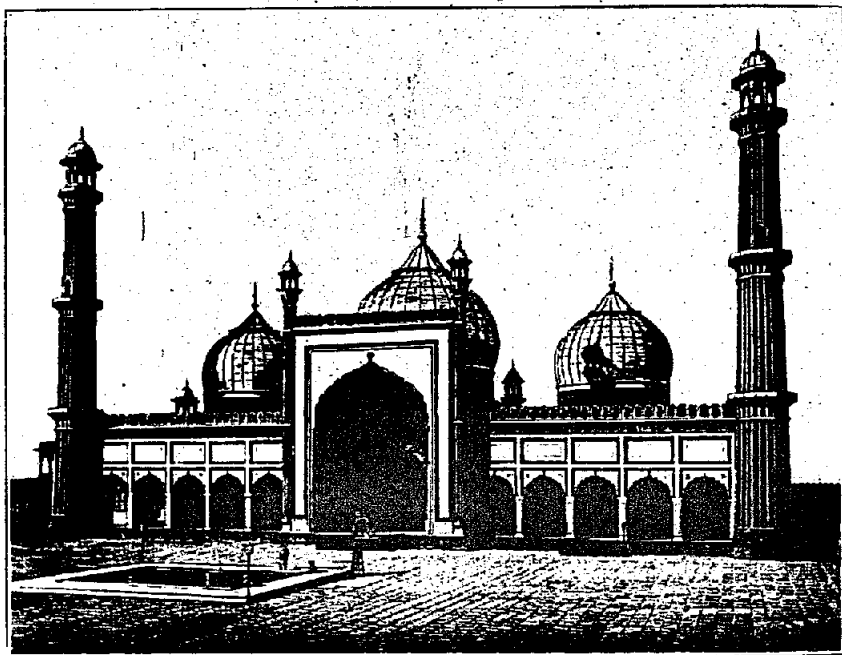
Second Quarter

No. 2

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## Grand Mosque in Delhi, India (Interior Court)



*The Jami Masjid in Delhi. . . . is adorned with two noble minarets. It is one of the few mosques, either in India or elsewhere, that is designed to produce a pleasing effect externally. . It is raised on a lofty basement, and its three gateways, combined with the four angle-towers and the frontispiece and the domes of the Mosque itself, make up a design where all the parts are pleasingly subordinated to one another but at the same time produce a whole of great variety and elegance. . . . Its principal gateway is a noble portal. . . . in harmony with the objects by which it is surrounded.—History Of Indian And Eastern Architecture by Fergusson.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنْ الدِّينِ عِنْدَ اللَّهِ الْإِسْلَامُ

## A Small Chapter From The Holy Quran

### The Chapter Al-Falaq

#### 7 Transliteration

Bismillaa-hir-Rahmaanir-Raheem  
Qul Awoozu bi-Rabbil Falaq  
Min sharri maa khalaq  
Wa min sharri ghaasiquin iza waquab  
Wa min shaarrin-naffathaati fil uquad  
Wa min sharri haasidin iza hasad.

(CXIII)

#### Translation

Say: I seek refuge in the Lord of the daybreak  
From the evil of that which He created  
And from the evil of the darkness when it is intense  
And from the evil of those who cast evil suggestions in firm resolutions  
And from the evil of the envier when he envieth.

(CXIII)

من احاديث الرسول

## The Sayings of The Master Prophet Muhammad

Hazrat Ayesha relates: "One night when I awoke from sleep, I found that the Holy Prophet was absent from the bed. I went out in search of him and lo, he was in prostration in the Mosque, praying to God in these words: 'O Allah, Thou art free from all defects, and Thou art the Possessor of all excellences. There is none worthy of worship but Thee. I seek refuge with Thy will and pleasure from Thy wrath and displeasure. I seek refuge with Thy security from Thy punishment, and I beseech Thee to grant me Thy refuge. I possess not the power to enumerate Thy attributes, and excellences. Thou alone hast the power to describe them.'" (Tirmidhi)

It is related on the authority of Abu Musa that the Holy Prophet said: "God extends His hands of mercy at night that those who sin in the day may repent and turn to Him at night; He extends His hands of mercy in the day that those who sin in the night may repent and turn to Him in the day." (Muslim)

Ibn Abbas relates that once he was riding behind the Holy Prophet. The Holy Prophet said to him: "My boy, I want to teach you a few things. Always remember God, He will remember you always. If you remember God you will always find Him your helper. When you ask for anything, ask it of God. When you seek for help, seek it of God. Know for certain that if the whole world wants to do you good, they cannot do it unless God wills it; if the whole world determines to injure you, they shall not do so, unless God allows it. Be near God in your days of prosperity, so that He may remember you in your days of adversity. And know that the affliction sent by God cannot be avoided, and an affliction that He does not allow, can never overtake you. Remember, God's help depends upon your own patience, even as perplexity is followed by complacency and adversity by prosperity." (Tirmidhi)

Abu Hurairah relates that the Holy Prophet said: "God deals with man in accordance with his faith and confidence in Him. Whenever man remembers God, He is with him right there. God becomes more pleased with His sinful servant at his repentance than a man becomes, when he finds his riding animal which he lost in a trackless desert, after he had despaired of finding it. When a man moves closer to God by one cubit, God moves toward him by two and when a man walks toward God, He runs toward him." (Muslim)

# Excerpts From the Writings

of

**Hazrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi  
(1836-1908)**

## A Peaceful Message

My followers! Let every one of you who professes to be my disciple first and foremost abstain from every manner of evil action. God has raised me as the Promised Messiah and has also sent me in the capacity of Jesus, the son of Mary and, as such, I enjoin upon you to eschew evil and to have always at heart the welfare of your fellow-beings. Let your minds be quite free from every feeling of ill-will and malignity against any one. This will make you angels of goodness. There can hardly be anything more false and vain than the system whose teachings instead of inculcating sympathy with and welfare of one's fellow-beings create a spirit of selfishness and malevolence in the breasts of those who follow it. . . . . My followers! Let not any of these low sentiments for a moment enter your minds. It is no religion to do harm to others. The purpose of a religion consists in moulding a man's life after the model of his Maker's. The attainment, however, of this high order of life has always been an impossibility and must ever remain so unless one possesses oneself of those noble qualities which are to be found in the Supreme Being. Mercy forms one of them. Show mercy, then, to all living things and mercy will be shown you from on high.

My followers! Let me give unto you a light which will outshine every other light. It is this. Let all feelings of selfishness, ill-will and enmity be replaced by those of charity, philanthropy, and love of your fellow-beings. In short, walk perfectly with God in all your doings and be ever resigned unto His will. Then will your prayers all be heard. This is how miracles are worked and the help of angels enlisted. But this is not all to be achieved in one single day. Your

progress in this respect is bound to be slow. The sin-stained heart of a man is comparable to a piece of soiled cloth. Now you all know that before its restoration to its original state of cleanness and whiteness can be effected the cloth has to undergo a succession of ordeals. It is first put into a tub-full of boiling water and heated and heated. Then it is subjected to the mighty blows of the washerman. The operation continues for a long time till at length the dirt begins to be removed from the cloth. After this, several other minor operations follow. Then and not till then is the cloth restored to its original form of snowy whiteness. Likewise, the heart can be rendered clean and pure but slowly. It is upon this purity of heart that the salvation of man depends. With reference to it God says in the Holy Quran: "He who purifies his soul attains salvation." Bear in mind I have come unto you with the divine command that all wars for religion be discontinued in future. In its stead you are now to direct all your energies to the subjugating of the self. Such is the will of God. Let not what I say be thought a piece of my own fabrication.

I am borne out in my statement by the saying of the Holy Prophet which occurs in Bukhari, in which it is clearly recorded that the Promised Messiah would put a stop to all religious warfare. So I enjoin you one and all to purge away from your minds all thoughts of waging war for religion. Be righteous, humane and benevolent. Extend always a helping hand to those in trouble. This will cause your religion to spread by leaps and bounds. How can it do so without any visible agency, perhaps you will ask? Why, do you not see in the material world how the locomotive engines fly from place to place without any visible agency? Even so in the spiritual world. God almighty Who, in order to provide for the needs of man's physical body, has called into requisition all the elements, will do the same for the needs of man's spiritual body. Angels will be employed to this end; mighty signs will be shown from on high; the heavens will restore many a blind eye to sight. It will then at length become manifest to the world that all those individuals and all those deities to whom the attributes of God had been parcelled out and who had been worshipped as such were false one and all. So watch with patience the course of events. Surely God is more jealous than you of His



being the sole object of worship. Remain ever busy praying to God lest you should incur His displeasure in consequence of any act of disobedience to His will.

Seekers after truth, hearken unto me. The promised days are come which the world has been so long waiting for. The Sun of Truth has risen anew. The dark cloud of falsehood will soon have to roll away before its searchlight. As a light placed upon the top of a minaret lights up the entire neighbourhood or as a flash of lightning illuminates the heavens from skyline to skyline, so quick and fast will the new light now travel to the uttermost corners of the earth. The messages of peace and goodwill which the Promised Messiah brings will reach to the people from one pole to the other. God has provided ample facilities for the purpose. Railways have been ramified over the entire land-mass of the earth, steamers invented for travel on the seas and post offices established to facilitate the means of communications. God has done this all so that His message of which the Promised Messiah is the bearer may, so to speak, be flashed over the world. This also explains the prophecy which the tradition-books record, to wit, the Promised Messiah would descend on the top of a high minaret. It is a metaphor which only means that the light brought by the Promised Messiah would spread as rapidly in the world as a light placed high up in the top of a minaret does.

#### Prayer

Gene Moore

*Prayer is a bridge, a light, a song,  
And life triumphantly designed.  
A prayer is thought made sure and strong  
On highways of the mind.*

*Through prayer we bring our dreams to flower,  
Face valiantly the chastening rod;  
Through prayer we learn the latent power  
In living close to God.*

— Unity

# The New Order

*(an excerpt, continued from First Quarter, 1945)*

By Hazrat Mirza Bashir-ud-din Mahmud Ahmad,  
The Head of the Ahmadiyya Movement in Islam

Translated by A. Q. Niaz, editor of The Review of Religions

## Injustice and Inequality Remain Even Under the Bolshevik System

Bolshevism fails to level up all distinctions between the rich and the poor: certain kinds of inequalities persist even in this regime. Perhaps no communist would claim that Stalin eats the same food as falls to the lot of a poor moujik in a Russian village. We know, anyway, that in the State banquet given to Mr. Wendell Willkie when he visited Russia, a sixty course dinner was served of which some description was given in the press. Now it is not to be supposed that on that day a sixty course dinner was served to everyone in Russia. But then, if distinctions are to persist, where is the use of all the violence that is resorted to in order to level them up? Wouldn't it be more profitable to avoid violence and tone down the distinctions in some gentle and tactful manner?

## Setback to Intellectual Progress Under Bolshevism

The Bolshevik system does not properly recognise the worth of intellectual work. This circumstance, though hardly felt at all at present, in the long run is bound to cause serious losses to Russia, of perhaps the gravest kind. By and by Russian scientists would take to selling patent rights in their new inventions in foreign countries, because the foreign market would pay them better. They would begin to find that it was more profitable for them to slip out of the country and seek citizenship in other lands as neutralised subjects.

It should be borne in mind that the hold of Bolshevik principles upon the mind of enthusiasts is rather similar to the appeal of Church Christianity's doctrine of no resistance to evil. All the force of the appeal lies only on the surface which fades out whenever circumstances rise to test it seriously. The Russian Communists, in the fresh joy of

liberation from tyrannies of the Tsarist regime, believe they can make any sacrifice for the cause of Revolution; but their feelings would change when they find that Bolshevik principles deprive them of the advantage the sweat of their brow entitles them to.

The case of a Christian missionary in Cairo is on record who used to hold forth on the Christian teaching: "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." How lofty and sublime was this teaching, as compared with Islam and its fanatical religious wars, he would say. But one day a man walked up to him as he was holding forth in this strain and without ceremony gave him a resounding slap on the face. The missionary was completely taken aback for a second but when he saw the man was about to hit him again he raised his own hand to put in a blow himself. But his assailant caught him by the wrist. "What is this that you are doing?" he asked. "Why do you want to hit me in return? Why don't you turn to me your other cheek as you are asked to do in the Christian teaching which you have been talking so much about?" "My dear friend," replied the missionary, "at the moment I would rather act upon the teaching of your religion for that suits the occasion better." Thus, it is one thing to hold forth on ethical and political principles from a distance, but quite another to act upon them consistently even when day after day they continue to deprive you of the fruits of your labour. As this sense of loss gains upon the mind of the coming generations, there would be a revulsion of feeling against Bolshevism which may well end in open rebellion.

### Need of State Control Over National Wealth

I now come to the question which is the central point in my talk today. Our brief survey of the great political movements bears out that all these movements agree on one point — the need for State control over national wealth. The view is common to all these that ordinary taxation cannot meet the extraordinary demands upon the national exchequer which rise from new conceptions in regard to the duties of the State towards the citizen. The new demands can be satisfied only by raising additional funds by various means which may

all be included in one comprehensive term — State control over the means of production, of which there are varying forms, some mild and others drastic, according to the nature of the movement which advocates them. The question for us here is: What view does Islam take in the matter?

As we have seen so far, the utmost that Islam proposes for the poor is to levy Zakat in their interest, but we might be asked: Is this measure enough to ensure a decent standard of life for the poor — nutritious food in sufficient quantity, hygienic homes, free schools for their children, proper clothing and proper medical attendance. My honest answer to this question is in the negative. In view of the specific needs of the times, the government should have much larger funds at its disposal. The old duties of the State were no more than the maintenance of a few roads, some hospitals, an army and a police force, etc.; but now the State must also feed and clothe and house the poor, maintain free schools for their children and free clinics for medical treatment. Islam too, recognizes this conception of the duties of the State. Then how does Islam propose to raise the additional funds required for this purpose?

#### **Methods Proposed by Parliamentary Socialism to Raise These Additional Funds**

But before taking up this question let us examine the methods by means of which Socialism, National Socialism and Bolshevism propose to find the required money.

The Democratic type of Socialism, *i.e.*, the Socialism which prevails in the Democratic countries, proposes that labour should have not a fixed wage but a share in the profits. But this principle is not very sound. For one thing, profits vary from industry to industry and from firm to firm, which would necessitate varying scales of remuneration for the labour employed therein. There would also arise the practical difficulty that all the available labour would want to get into the industry or the firm that earned the highest profit, making it impossible to decide whom to get and whom to reject.

There are only two practical measures for determining the wages of labour: ability or a uniform, minimum standard of living, both

of which find no scope when wages are determined on the basis of a share in the profits.

Democratic Socialism proposes, secondly, that the more important industries should be put on a national basis. This means, that transport, electricity, mines, etc., should be made into State monopolies, but, this plan too is open to serious objections. For instance, it cannot be put into practice on a universal and unified basis. It can operate only in separate units from country to country, whereas the aim of Socialism is said to be the amelioration of the condition of the poor all over the world. Nationalisation of industry would only create powerful national cartels which in the keenness of competition would crush the poor in many countries. Powerful national concerns, moreover, narrow down the field for individual enterprise, neglect and decay of which, too, is harmful to humanity as we have seen.

### Methods Proposed by National Socialism

I do not know the scheme advocated by National Socialism in this regard beyond imperial exploitation and an idea of Hitler and Goering to help industries and firms which contributed most to the national exchequer by giving them large State contracts. Imperial exploitation we have dealt with already; and the rest of the scheme, evidently, cannot put at the disposal of the State the huge funds required to make living conditions easier for labour. Moreover, it leaves the extent of the responsibility of the State in the matter and unfixed.

### Methods Proposed by Bolshevism

Bolshevism proposes that all big industries and commerce should be in the hands of the government, all property should be taken over by it, including land and the surplus income from land. I have already explained the defects in this plan and, to recapitulate them briefly, they are: destruction of the spirit of individual enterprise; the danger of reversion to despotism worse than that of the Tsars as happened in the case of the French Revolution which brought to the surface a Napoleon; and amputation of a powerful limb of the body

politic which leaves the wound open, to fester and poison the whole organism.

### Methods Proposed by Islam

Now I come to the methods recommended by Islam. The first radical difference between the Islamic point of view and the points of view held by the movements we have been discussing, lies in the two conceptions of a decent standard of life. The Western conception contemplates a life of luxury with cinema shows, dance halls, theatres, races, games, dinner parties and drinks; whereas the Islamic conception deprives even the rich of these useless, wasteful pursuits. This is the first step Islam takes to bring the life of the poor and the rich on an equal plane. Islam recognises the value of rest and recreation, but it does not countenance forms of recreation which tend to lower the moral tone of society. It draws a clear line between necessities and luxuries; and instead of seeking to provide luxuries for all, it guarantees necessities for all and reduces the power of the rich to indulge in luxuries, laying certain forms under a definite ban, such as dancing and wine, etc. A grievance of the poor in England is that they do not get enough beer and no champagne at all; the government there admits the justice of this grievance and tries to make it possible for the working man to have as much beer as he might like, with a glass or two of port or sherry, or some fine liquer to round off the evening. But Islam puts the rich and the poor on a footing of equality by depriving them both of intoxicating drinks of all kinds. In Europe and America the lower classes clamour for cinema shows and dance halls and the governments, at least in principle, admit the justice of this demand, and want the rich to supply it with funds so that these demands should be fulfilled. But Islam takes a resolute stand against these things on the ground that they harm the moral and spiritual fibre of man.

### Equality in Islam Through Taking Away Luxuries From the Rich

Islam thus brings the rich and the poor on the same plane not by exposing the poor to the corrupting influence of luxuries, but by hardening the rich like a fine tempered blade, by bringing them to a simpler, harder life. Evidently, States which undertake to supply all their citizens with luxuries to an *unspecified* extent can hardly be

expected to refrain from indulging in pillage and loot in some form or other; while States which call their citizens to plain and simple living might well be able to spare something for the poor in other countries as well. When you want to live a simple life you can easily decide upon the point beyond which you would not want to go; but once you open the door for luxuries, you never know where to stop. The Islamic view therefore is more practical and more likely to succeed for it requires less funds to be successful. Islam can give a decent standard of life to the world with much less money than can Christianity or any other European system. It forbids the use of silk garments for males; does not approve of the use of gold or silver plate, needless construction of big buildings, the use of too much jewellery for women, intoxicating drinks and games of chance. These restrictions serve a double purpose: on the one hand the poor are not made miserable by a desire to have these things, while on the other a great deal of money is saved by the rich which can be utilised for the benefit of the poor.

### **Voluntary Contributions to Raise Additional Funds**

Secondly, the Islamic system gives due scope to individual enterprise, but leaves the way open for raising money as required by means of persuasion, backed by the unrivalled spiritual appeal which Islam, as a living religion, undoubtedly possesses. Suppression of individual enterprise entails a great national loss, and any scheme that can successfully avoid this loss and yet can manage to raise necessary funds has much to recommend it. Moreover, the aftermaths for society of money taken by force for the benefit of the poor are not healthy: it leaves bitterness in the minds of the sections from which the money is taken and fails to create gratitude in the mind of the beneficiaries. On the other hand money raised on a voluntary basis, as recommended by Islam, leaves noble feelings in its wake in the mind of both parties, which give to society a very healthy and contented moral tone.

### **Another Advantage of Giving due Scope to Individual Enterprise**

In an economic system that gives free play to individual enterprise the earning capacity of society is raised to its maximum efficiency. Medical practitioners, lawyers, engineers, scientists, manufacturers, big

merchants and small tradesmen, all work at their hardest, resulting in substantial increases in the aggregate income of society from which Islam, by means of its powerful spiritual appeal, draws out a proportionately large share for the benefit of the needy. Bolshevism suffers from a grave defect in comparison inasmuch as the suppression of individual enterprise it resorts to cripples the mental and productive power of society, and the system raises up a lasting feeling of hate instead of creating an atmosphere of fellow-feeling and love.

### Islam's Appeal to Spend Voluntarily for the Benefit of the Poor

In the interests of the poor Islam imposes compulsory taxes, too, like *Zakat* and '*Ushar*, but it also says:—

And spend in the way of Allah and do not expose yourself to destruction with your own hands, and do good to others, surely Allah loves doers of good.<sup>20</sup>

In addition to compulsory taxes Islam thus imposes the further duty upon a Muslim to surrender voluntarily as much of his earnings as he possibly can for the benefit of the poor. The warning given in this passage is worthy of note: "Do not expose yourself to destruction with your own hands." Taken in its context the warning would refer to "destruction" through failure to spend in the way of Allah as directed. These words succinctly but vividly portray the horrors of revolution such as were seen in the blood baths of Paris in 1792 or in Russia in 1917. Conditions being ripe, what happened in France or Russia might well happen anywhere. On a small scale it happens in India from time to time. In the Shahpur district there is a special term for something like this happening on a minute scale — "to offer prayers for welfare." This expression is generally used for prayers offered on behalf of a man who has passed away; and in the special meaning referred to above it has a hidden sinister significance. In Indian rural economy the bania, or the local money-lender, is a very important person — anyway he used to be before certain agrarian laws put him partly out of business, in the Punjab at any rate. He was very important because almost all the cultivators were in debt to him. And when these debts accumulated beyond any hope of redemption

(20) The Holy Quran, II: 195.



the unfortunate debtors would grow desperate and decide to "offer prayers for welfare" of the bania, as they called it; *i.e.* they would sally out in force one dark night, properly armed for the fell deed, and kill the money-lender, giving over to flames all his books and records.

Another point worthy of note in this most remarkable and prophetic passage is the expression "do good." This means that it is not enough to surrender only what is superfluous; it is more pleasing in the sight of God if needs are cut down in order to save something for the poor. In this way Islam ensures peace and goodwill upon earth, combined with merit in the sight of God which is a greater gain than material wealth however boundless.

### Elasticity of the Islamic System in Meeting the Needs of the Poor in Every Age

Elasticity is another remarkable feature of the Islamic teaching; it can be adapted to suit varying conditions from age to age. A rigid system may be successful in a given set of circumstances, but it breaks down as soon as circumstances change. A wooden board would fit in only in a place of given dimensions, but a sheet of cloth can be folded up or opened out according to need. It should be remembered, however, that *elasticity is not to be confused with characterlessness.*

### The Poor were Well Looked After in the Early Days of Islam

In the earliest period of the Islamic culture this teaching operated with complete success. The Muslims in the days of the Holy Prophet led a simple and clean and hardy life. When the reins of government came into his hands, the Holy Prophet looked after the poor and needy, not only out of the Zakat funds, but also, whenever necessary, he raised additional funds for the purpose by means of special voluntary contributions. The Companions of the Holy Prophet made very conspicuous sacrifices on such occasions. Hazrat Abu Bakr once brought everything he had, and Hazrat Usman once brought almost all his wealth. Thus we find that in those days funds for the benefit of the poor were raised from time to time as the occasion demanded; and for a small community, as the Muslims then were, these measures were fully satisfactory.

### Needs of the Poor Under the Khulafa

With expansion under the Khulafa and the growth of the Muslim State, systematic efforts were made to look after the poor as part of the routine duties of the State. Regular registers were maintained bearing the names and particulars of all those who were entitled to State aid and all their needs were fulfilled. This system worked smoothly without a hitch. Bolshevism is generally credited with the idea that the poor were entitled to State aid, but it should not be forgotten that Islam put forth this principle more than a thousand years ago and put it into practice as a routine item in the duties of the Muslim State. In the early part of the reign of Hazrat Umar children were not entitled to a pension until weaned. But one night when Hazrat Umar was walking alone in the streets of Medina his attention was attracted by the wailing cries of a child coming from a hut. When he knocked on the door and made enquiries he was shocked to hear that the child had been newly weaned and weaned *too soon to win an increase to the family pension*. Hazrat Umar at once saw the great harm possible to the health of the coming generation in this way, and directed forthwith that increase to the family pension should take place from the day a child was born.

In those days the contrast between the life of the upper and lower classes was neither so great nor so painful, and the timely help rendered to the poor by these simple means was quite effective. They were fed and clothed and housed well enough to be contented and happy citizens. Life itself was simple in those days — even the life of the wealthy, whose wealth in most cases was only a question of degree. But now the poor are far more poorer and the rich far more richer. Owing to various causes life has become more expensive, and the population has increased, so that there are more people to be housed and clothed and fed; and for this purpose much bigger funds are now necessary than was the case in the past. The administrative arrangements made by the early Muslim governments for putting into operation the Islamic teaching in regard to the poor, can not be expected to work successfully in the changed conditions which of necessity throw a greater strain on them; but the Islamic teaching itself

stands even today as complete as ever, fully capable of being so operated as to satisfy all the needs of the age.

All political thinkers are more or less agreed that State control over the means of production in one form or another is only a question of time. Socialism, National Socialism, and Bolshevism all have set their course in that direction, however much their speed and motives might differ. State control seems to be coming, no matter which of these three movements comes out successful in the long run. But it would be State control brought about by force and maintained by force, with all the attendant evils which, we have seen, are inseparable from it.

Can Islam steer a course clear of these sunken reefs?

The Successors of the Holy Prophet interpreted Islam according to the needs of their time and devised a system to fulfil those needs. But that system is not adequate now in view of the heavier demands which fall upon it. This age stands in need of a New Order, and this makes it necessary that some fresh Teacher should come from God to inaugurate this Order — a Heavenly Order, for the earthly orders proposed are likely to lead, before long, only to further disorders. As we all know, the Holy Prophet Muhammad gave tidings of the appearance of a great World Teacher among the Muslims during the age through which the world is now passing; and for all those who believe in these prophecies the idea is natural and unavoidable that the best remedy for the ills of this age would be the remedy brought by the Teacher sent by Almighty God to lead mankind out of the perplexities and perils peculiar to this age. Creation of the New Order is thus undoubtedly the task of the Mahdi and the Messiah expected by the Muslims. It can not successfully be undertaken by anyone else. This is literally a superhuman task. It is not easy to avoid the pitfalls which beset the paths pursued by Socialism, National Socialism and Bolshevism. It is not easy to avoid these pitfalls and yet succeed in doing justice to the poor.

The aim of the Islamic teaching, as I have previously indicated, is to guarantee the fulfilment of basic needs for all; to do so and yet

leave family life, individual enterprise and the finer susceptibilities of our nature intact; to bring about all necessary changes on a voluntary basis, not by means of force; and to operate this system on a world-wide scale.

### The New Order Founded by the Promised Messiah in 1905

Bolshevism, Nationalist Socialism and, in a sense, even Socialism are growths of the post-war period since 1919. Hitler and Mussolini are no more than creations of the unrest left in the wake of the war. They and the movements they stand for are not independent, natural, permanent growths; there is something ephemeral about them and the Orders they propose. The foundation of the real New Order, destined to endure, was laid by the Saviour of the Age as early as 1905.

We must remember that the principle laid down by the Holy Quran is that over and above a certain compulsory taxation in the interests of the poor, the Muslims should also voluntarily contribute for the purpose out of their earnings. This is a broad principle not committed to any details, and therefore capable of being interpreted in the light of new needs as they arise. The nature or extent of these voluntary contributions is not fixed and may therefore vary according to the specific requirement of the time. The Saviour of the Age has applied this principle on a scale commensurate with the needs of the age, opening out thereby a clear, a broad, highroad, free from all those defects and dangers which beset the paths contemplated by those economic and political movements which seek to remove the disabilities of the poor. The voluntary contribution demanded by the Saviour of the Age is at least  $1/10$ th, at the most  $1/3$ rd, of one's movable and immovable property. The funds and the properties coming to the central executive in this way are to be spent on Islamic propaganda and "all those matters connected with the welfare of Islam and its propagation, a detailed account of which at this moment would be premature"<sup>21</sup> This clearly includes all those matters which have a bearing upon the consolidation of the position of Islam as a religion, and as an economic and political system.

(21) See *Alwasiiyyat*, by Hazrat Mirza Ghulam Ahmad, condition No. 2.

### The New Order was foreshadowed in *Alwasiyyat*

This New Order was foreshadowed in a publication of the Promised Messiah entitled *Alwasiyyat*. The expression: "a detailed description of which at present would be premature" should be carefully noted. It clearly means that soon there was to come a time when all the world was to cry out that it needed a New Order to give it a new lease of life; that at such a time Russia would invite mankind to one kind of New Order, Germany and Japan to another, and the Democracies to an order of their own; but that a representative of the Promised Messiah would draw the attention of the world to the fact that the real New Order was contained in *Alwasiyyat*; that he would amplify this New Order and declare that, apart from this, all other Orders were doomed to failure.

Another sentence too, in this book is equally worthy of note. It runs: "Out of the wealth brought in this way the needs would be fulfilled of such Muslims as do not have sufficient incomes."<sup>22</sup> It is further stipulated that for the Trustees of this wealth it would be permissible to invest it in productive enterprises if deemed fit.<sup>23</sup>

### Difference Between the Bolshevik New Order and the New Order of *Alwasiyyat*

Participation in the construction of the New Order contemplated by *Alwasiyyat* is entirely voluntary. No compulsion is used whatsoever; the wealth bequeathed for the purpose is freely bestowed. The only force used is the force of the spiritual appeal: the Muslims should make these bequests if they desire approbation in the sight of God. But this appeal is fully reinforced in the passages where the Promised Messiah makes it clear that this demand is a test of the sincerity and Faith of the Ahmadis, that those who do not make these bequests would be only those who are weak of faith or hypocrites. Any one who went back on his pledge could have his wealth back, for as the Promised Messiah has written, God has no use for wealth unwillingly given.<sup>24</sup>

(22) *Alwasiyyat*, condition No. 3.

(23) *Alwasiyyat*, Zamima, condition No. 9.

(24) Zamima condition No. 12.

All this emphasises beyond any possible shadow of doubt that these contributions are entirely voluntary, which is in great contrast to the confiscation of property advocated by Bolshevism. Thus the New Order founded by the Promised Messiah achieves the goal aimed at by Bolshevism, but the destination is reached without having any recourse to force. Bolshevism bathes in blood, only to realise that by levelling up old distinctions it had but given rise to new classifications and new hatreds. The Promised Messiah attains the aim more thoroughly and attains it in an atmosphere of good-will and love. After all, what is the message of Bolshevism? It is just this, that wealth should be taken away from the rich to be used for the benefit of the poor. The Promised Messiah obtains that same wealth for that very purpose, but obtains it through voluntary surrenders on the part of the owners. Every Ahmadi participating in the construction of this New Order under *Alwasiyyat* bequeaths the required portion of his wealth as a free gift, freely given. He does so not for the fear of concentration camps and barbed wire and bayonets fixed, or something worse; but because he believes in Islam, in Ahmadiyyat and the Almighty God from whom Islam and Ahmadiyyat come. And he makes this great sacrifice for the common good of all mankind.

### An Unprecedented Revolution Should the Whole World Become Ahmadi

As Ahmadiyyat spreads from country to country and becomes the dominant religion all over the world, through voluntary surrenders of this kind on the part of Ahmadis from generation to generation, the Movement shall become by far the largest owner of wealth in the whole world. For the call of *Alwasiyyat* is not for the Ahmadis of one generation only. In other words, by and by all the wealth, all the property and all the means of production would be owned by it and utilised by it for the welfare of the poor according to need. Private property and private enterprise too, shall have free scope. These two factors would be continually earning back from the common pool according to the value of the services rendered by them, and they would also be continually refilling the pool by voluntary surrenders through *Alwasiyyat*. The aim of Socialism would thus

be fully gained without any recourse to force or compulsion of any kind.

### **This New Order Would be an International World-Wide Order**

The New Order of *Alwasiiyyat* would, moreover, be a world-wide International Order. For Ahmadiyyat is a universal religion, being nothing more nor less than the True Islam which is meant for all mankind — for Germany and Japan, for Soviet Russia, for Great Britain and America, for the entire East and the West. The wealth at the disposal of Ahmadiyyat would be derived from all nations and all countries; and it would be utilised equally for them all.

This New Order would thus make races and nations coalesce into one world-wide brotherhood transcending all other ties; under it all would share the joys and sorrows of all because all would contribute materially and spiritually to the well-being and joy of each other.

### **The Unexpressible Joy of Those Who Take Part in the Construction of this New Order**

When Bolshevism confiscates the property of the rich they resent it violently and leave the country if they can to plot against the regime from outside, or they smoulder inwardly and in the secrecy of their hearts they curse their helplessness. When a Russian is dispossessed he does not smile; he goes home boiling with rage. An Ahmadi on the other hand, when he yields a portion of his wealth does not weep or bewail his fate. He feels on the contrary the sublime elation of a transcending sacrifice in the cause of Humanity and the expectation of Paradise in return — a wonderfully cheap bargain for a paltry sum or a poor patch of ground. For, indeed, Paradise is cheap at any price. All the wealth that lies in the bowels of the earth is but paltry as compared with its blissful joy. So when he goes home after making the required bequest his wife and children do not frown on him for having decreased their portion. Rather they crowd round him in joy and beam upon him. In fact they are eager, afire, to do likewise themselves as soon as they have something to bequeath.

In temporal governments we find that those who are taxed al-

ways grumble about it. But in the New Order of Ahmadiyyat the case is quite the reverse. Its irresistible persuasion is such that even the smaller fry has preferred deliberately to entangle itself into a net the meshes of which were built too large to hold them. Originally bequests under *Alwasiyyat* could only be made out of property held by the donor, but such was the force of the appeal that those also were eager to participate who had no property to bequeath; and in view of their repeated requests God allowed the Promised Messiah to give them permission to do so by dedicating similar portions of their income.

In short, foundation of the world's New Order was not laid in Russia in 1910. Nor would it be laid by any country in the West at the end of the world war now in progress. This foundation was laid in Qadian in 1905. No other Order can possibly strike any real root in the ground, for no other Order can satisfy the needs of humanity.

Judging from the present humble condition of Ahmadiyyat, people might be inclined to think that this is a very ambitious dream — in fact, too ambitious to be taken seriously. But our faith in our mission is deep and unshakable, for it is a faith based on fact — upon religious experience, which in all ages has shown itself to be the greatest force in the affairs of man. Those who doubt this would do well to recall to mind the humble beginning of Moses, of Jesus, of Muhammad, and the changes wrought by the cultures they founded. When Jesus was nailed to the cross or when Muhammad fled to Madina with his life who could have imagined the force which their followers were to command before long? Ahmadiyyat's glorious future therefore stands unveiled before us, though other eyes may not see it — *yet*. Its New Order is based upon Revelations from Almighty God, and heaven and earth might pass but not an iota of these Revelations can remain unfulfilled.

Ahmadiyyat's progress might at present be slow, but it must be remembered that nature knows of no enduring growth that is not slow. Further it must be remembered that nature prepares all her great growths in secret — imperceptibly — from the sealed rosebud to the formation of rocks and mineral wealth, and that crowning



glory of her skill which we call man — which before birth comes into being and grows into an entity hidden from all eyes:

Do not think that these are impossible dreams, for they represent the decrees of the king of all kings who holds absolute mastery over everything in the heavens and the earth. I am not anxious at all as to where from would come the wealth to make these things possible; my only anxiety is that seeing such boundless wealth at their disposal the coming generations, who would be trustees of this wealth, might not stumble and fall and become enamoured of that wealth. I therefore humbly pray to God always to give such selfless workers to the Community who would work for His pleasure only and hope for no selfish gain. But to such of them who may not have means of their own, help can be given out of these funds.

These words of the Promised Messiah are quite clear. Wealth undreamed of even in Europe and America is going to be at the disposal of Ahmadiyyat. Even the combined resources of all the principal Powers would not equal this wealth. So there is absolutely no need to worry on that account. Our only care should be to ensure that this wealth is always spent most scrupulously for that purpose only for which it is meant in the Divine Scheme.

### A Small-Scale Picture of the New Order in the Tahreek-i-Jadeed

But, as I have said, this must take time. The completion of this scheme must wait for the day when Ahmadiyyat has spread out on a universal scale. Its present income is so small that the activities of the Centre are carried on with the greatest difficulty, and for this reason God put it into my mind to institute the Tahreek-i-Jadeed so that through it a central reserve fund should be created to make rapid expansion of Ahmadiyyat possible. The Tahreek, therefore, is no more than an humble and token offering of devotion — an admission of the fact that there is yet some time before the New Order of Alwasiyyat comes to be established, and a supreme effort to set the beginnings in motion.

### Way to Bring the New Order Nearer

As Ahmadiyyat spreads in the world, the range of the New Order of *Alwasiyyat* would increase and widen. When a railway train goes into motion, at first it creeps forward only at a snail's pace. But soon it gathers speed and rushes forward with so terrific a momentum that nothing can stand against it. The case of Ahmadiyyat and

the New Order it seeks to establish is very similar. The income of the Movement at present is only a thin trickle, but anon it would become a mountain torrent fed by perpetual rains and snow; and then, by and by, it would become like the deep and shoreless ocean. With each increase to this income the New Order would be brought so much nearer.

### Tahreek-i-Jadeed a Forerunner of the New Order

In short, although it has come later, the Tahreek-i-Jadeed is like a forerunner of the New Order outlined in *Alwasiyyat*. Every one who takes part in this Tahreek helps to widen the range of *Alwasiyyat*; and every one who helps to widen this range helps in fact in the construction of the New Order.

The scheme of *Alwasiyyat* covers the entire field of the Order recommended by Islam. It is a mistake to think that the income from *Wasiyyat* can be spent upon the propagation of Islam by word of mouth alone; for this income, with equal justification, can also be spent on all those projects which enable us to put before the world in *concrete form* the teaching given to us in the Holy Quran. Therefore, when the range of *Wasiyyat* has been duly widened, its income would not be spent upon propagation of Islam alone. Rather, as indicated by Islam, it would be spent upon satisfying the needs of all; and sorrow and suffering would be removed from this world. The orphan won't have to beg for bread, nor the widow to stretch out her hands in supplication. Those who are helpless shall not be friendless. The New Order of *Alwasiyyat* shall look after them all, and those who contribute to this New Order *shall have their reward with God*.

Mr. Churchill cannot create the New Orders which the world stands in need of, nor can Mr. Roosevelt. These Atlantic-charters are but playthings and palliatives to keep people from getting desperate. They have many defects. New Orders can be established only by those *whom God sends for the purpose in the hour of Humanity's need* — those who harbour in their hearts neither a hatred for the rich nor an undue regard for the poor — who neither belong to the East nor to the West. They are Messengers of God and they bring a teaching which alone is capable of creating peace and goodwill among men.

### Advice to Friends

All Ahmadi friends should well realise the importance of this subject and bear in mind the arguments herein set forth, for sympathisers of Bolshevism are found almost everywhere. I have therefore dwelt at some length on its good points as well as its drawbacks. Similarly I have discussed the other important political movements as well. When discussing these questions with your non-Ahmadi friends, if you keep in mind what I have said today, you may feel sure that no one would be able to meet your criticism of these movements. If peace can be established in the world today, it can be established only on lines I have laid down in this talk. Once before, too, in 1924, God revealed to me a point of surpassing importance in regard to world peace the like of which was never discovered by any commentator of the Holy Quran. It is not my habit to make claims of this kind, but I can say with complete confidence that discoveries of this kind have never been made except by the Prophets of God or their Khalifas (successors). If there is any instance on record, I should like to hear of it.

To those friends who have made bequests in accordance with *Alwasiiyyat* I give the glad-tidings that they have played their part in the construction of this New Order. I give the same glad tidings to those who have taken part in the Tahreek-i-Jadeed, and to those as well who had nothing to give and therefore helped the movement with prayers. The New Orders which others are constructing are Orders based upon a negation of religion; while you have been given a chance to construct an Order based upon spiritual values. But you should hurry and waste no time, for no race can be won without a quick and timely start.

Those who have not made the required bequests should do so at once so that the construction of the New Order should be completed as soon as possible. I take this opportunity to congratulate those who have taken part in this construction and pray that God in His grace and mercy may enable the others also to come forward manfully and share the burden so that they may reap the rich reward which waits for them with their Lord.

# A New Plan for India

By Sir Muhammad Zafrulla Khan

The last attempt made by His Majesty's Government to resolve the Indian political deadlock was the Mission undertaken by Sir Stafford Cripps. That Mission unfortunately failed to achieve its purpose. Sir Stafford Cripps went out to India nearly three years ago. His conversations with the Congress leaders broke down mainly on the question of the interim arrangements to be put into operation till the new constitution could be framed. The end of the war is happily now in sight, and the question of interim arrangements, therefore, is becoming less and less urgent. The main interest is again shifting to the question of a constitutional settlement designed to place India on a footing of equality with the Dominions. Since the failure of the Cripps Mission the position of His Majesty's Government has been that the offer then made is still open, and that Parliament would be prepared to implement any settlement that might be arrived at between the Indian parties themselves. It must be recognised that the framing of a constitution is not the same thing as the settlement of an ordinary dispute between contesting parties in regard to property or other civil rights. For a constitution to achieve its purpose it must be framed by, or at least with the consent of, the people who have to work it and to live under it. Otherwise there is always the risk that, however admirable its provisions on paper, it may be stillborn.

India's peculiar problem, far from rendering the task of constitution-making easy, make it very much more difficult and complex. The principal political parties and groups in India have taken up very rigid and mutually irreconcilable positions. To careful observers the chances of an agreed settlement appear to be remote and slender. In the meantime the relationship between Great Britain and India is being subjected to serious strain, and opinion in other countries, particularly in the U.S.A., is getting very impatient. It is conceded that the position taken up by His Majesty's Government is a correct one in theory, but it is correct only in theory. Though the main responsibility for making the next move does rest upon India, there is no escape

from the position that, failing a move from that direction, the final transfer of political power from Whitehall to Delhi is being held up. In these circumstances, His Majesty's Government in Great Britain cannot be acquitted of all responsibility in the matter. If nothing is done to resolve the deadlock now, the end of the war may bring about a very serious situation between the two countries.

I have, therefore, recently put forward the suggestion that H.M. Government should make an announcement that they would be prepared to implement any agreed settlement that might be put up on behalf of India within a period of one year from the cessation of hostilities against Japan, but that, failing such a settlement within that period, His Majesty's Government would themselves place before Parliament proposals concerning the future constitution of India which would secure for India a position of equality with the Dominions. The constitution framed by Parliament on the basis of these proposals would continue in force so long as Indians themselves were not agreed upon an alternative. When an alternative was agreed upon it would take the place of the provisional constitution.

It has been suggested that the period of one year within which Indian parties would be asked to come to an agreement is too short for the purpose. This overlooks the fact that the period is to run from the cessation of hostilities against Japan, and, if an announcement of the kind suggested by me is made immediately, that would give at least two years to the parties in India to come to a settlement. The exact length of the period, however, is not material. What is desired is that the period should be definite and not too long. The period ending with December 31st, 1947, would serve the purpose just as well.

It has also been said that a constitution should not be liable to alteration too often. In describing the constitution which may be framed by Parliament as provisional, what I meant was that modifications by agreement would not be ruled out. Once India is placed in the same position as the Dominions, it should have the right of amending its own constitution in accordance with the procedure that might be laid down in the constitution itself. The object of this procedure

should be to secure that amendment should take place only with the consent of the various parties and interests concerned. It may be pointed out that all the necessary fact-finding has already been done, and that a good deal of the labour spent upon the framing of the Government of India Act, 1935, could be drawn on in framing the new constitution. The Sapru Committee is also sitting, and its report is expected to be published by the end of April. It may help to clarify the latest position taken up by the political parties in India.

If the constitution now to be framed is to place India on a footing of equality with the Dominions, it is obvious that its enforcement can be subject to no conditions precedent. The Act of 1935 made federation conditional upon the accession of a certain number of Indian States. The new constitution must leave the door open to the Indian States to come into the picture if they so desire, but should not make the coming into force of the constitution conditional upon their consent or accession. Again, the safeguards for the protection of the minorities with regard to religion, culture, education and language must be so framed as to be capable of judicial determination, so that any breach or contravention of them may be set right by judicial action. There will be no room in the new constitution for the special responsibilities of Governors and the Governor-General.

It may be asked whether any constitution framed by Parliament to which the principal political parties in India were not consenting parties would have a fair chance of smooth working. Such a constitution would no doubt fail to give complete satisfaction, as the claims of every one of the parties would have to be subjected to a good deal of pruning to make them fit into any workable constitutional pattern. As the constitution would vest the power of amendment in the Legislature set up by it, that should be an inducement to the political parties to start working it, so that in due course they might be able to give it the shape that they might agree upon among themselves. Nevertheless, there would be a certain amount of risk that some parties might not be willing to co-operate in working the new constitution. That consideration must be kept in mind by those who are actually engaged in framing the constitution, and it would no doubt result in the constitution being moulded into a pattern which might enable it to func-

tion even if some of the parties did hold aloof. For instance, it would make it inevitable that any Central Legislature that may be set up under the new constitution should be elected by the provincial Legislatures rather than directly by the people, and should be unicameral rather than bicameral.

It is not my object here to indicate the shape of the new constitution. If my suggestion is accepted that will be the task of His Majesty's Government. My object is to secure a time-limit which should result in securing agreement between the parties in India, or, in default of such agreement, should operate to place the responsibility of framing a constitution upon His Majesty's Government. The Government which, in spite of the strains and stresses imposed by the war and the trials and horrors imported by it, has not been too timid to tackle the difficult and complex problem of social security and has succeeded in laying the foundations of a broad social security structure, which has set itself and the other Colonial Powers a new objective in the colonial field, which has not hesitated to intervene to secure a settlement of the internal affairs of Greece and Yugoslavia, and is now attempting to bring about the settlement of the whole Polish question, which is at this moment engaged in co-operation with the other United Nations in fashioning an effective world-organization for security, would surely not shrink from accepting the responsibility for a final settlement of the Indian problem. India has claims upon the statesmanship of Britain which cannot be repudiated. As I have said recently, issues far more momentous and vital to the future of peace and civilisation hang upon the solution of the Indian problem than is perhaps appreciated at the moment.

—The Spectator

*The only thing we have to fear is fear itself — nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance.—Franklin Delano Roosevelt.*

# The Next Step in India

(From an Indian Correspondent)

The Indian deadlock has now continued for two years and a half. Neither the Government of India nor the major parties seem inclined to take the initiative either in reopening discussions or in discovering new methods of approach to the problem. And yet a way has to be found . . . . . Britain's honour is pledged to a settlement with India, and, apart from her responsibility for the Government of that country, she is committed to taking every possible step to make India a free member of the British Commonwealth.

A very interesting suggestion has been made by Sir Muhammad Zafrulla Khan, one of the most outstanding men in India, gifted alike with an appreciation of political realities and an understanding of administrative requirements. His suggestion is that the British Government should formally declare that, unless an agreement is reached between the major political parties within one year after the cessation of hostilities with Japan, the British Government will promulgate a temporary constitution defining the rights of the different elements in the country and transfer to it all its powers. This constitution will be subject to three essential provisos:

- (a) that the structure of rights created by the transitory constitution will be changed only by agreement between the parties;
- (b) the provisions of the constitution will be changed only in accordance with the special procedure laid down therein;
- (c) a treaty will be negotiated with Britain by the Government which comes into power as a result of the elections which will follow within a specified time after the promulgation of the transitory constitution.

The Zafrulla proposals have the advantage of throwing on the Indian political parties the responsibility of coming to an agreed decision within a specified time. If no decision is reached there will



be a procedure laid down for modifying the transitory constitution when such an agreement is reached.

The general elections that will follow the transfer of authority will bring into power a coalition of the Congress and the League. It will be open to the Government which then takes power to negotiate the treaty with the British Government in England. Till such a treaty is negotiated and ratified, Great Britain will maintain her authority through the Governor-General in a manner which will be specifically provided in the instrument of transfer.

If such a programme is to be effective, certain preliminary steps will have to be taken early which will not only re-establish confidence but convince the Indian public that Britain intends seriously to transfer power to India. In the first place, all non-Indian recruitment to the Services except on a temporary basis should immediately be given up. Secondly, the department of external affairs should be placed under an Indian member and a serious effort should be made to Indianise the diplomatic service which looks after India's relations with neighbouring countries. Thirdly, popular governments must be restored in the provinces. For over five years now the Governors have been carrying on the administration of the provinces on their own responsibility. Apart from the constitutional impropriety of such a course, this prolonged period of irresponsible government has put the clock back in most provinces. Especially in Madras, Bombay and the United Provinces not even the pretence has been kept up of administering the province in consultation with the people's representatives.

If a programme embracing broadly the lines indicated above is given effect to, then there is a reasonable chance of the proposal put forward by Sir Zafrulla Khan meeting with success. In any case it would be obvious that the release of the Congress Leaders and the return to Parliamentary Government in the provinces where the Governors now rule are the immediate steps to be taken if the Indian problem is again to be brought on to the plane of discussion and negotiation.

—*The New Statesman and Nation.*

## Facts and Forces

### Palestine Problem

When the Zionists press their claim for Palestine on the Balfour Declaration, it must not be forgotten that the Arabs have prior claims, of promises made to them in 1915 through the McMahon Correspondence. It is to be regretted that these promises to the Arabs are so little known. Nor must we forget that although some promises made to the Arabs were not kept, the Arabs kept their promise to aid the Allies in the first World War, and Arab troops were with General Allenby when he entered Jerusalem.

It is impossible to give in this short statement a clear picture of all the promises made to the Arabs and which they accepted on good faith, but since these have not been fulfilled, feel that they have been let down. However, the promises of the past, whether made to Arab or Jew, will not solve the problem today.

Palestine is a small country. During a decade of tragic Jewish history, 1933-1942, Palestine accepted some 280,000 Jewish immigrants. If the United States had accepted as many Jewish immigrants according to our population as Palestine accepted, we would have admitted more than 22,000,000! Instead, we have accepted some 100,000 on regular quotas from Europe. The statement by Dr. LeSourd, "it is anything but sure that the American people wish to open the doors of the United States to a mass immigration of Jews or any other people," is a tragic but true statement. If we are unwilling to open our doors to a mass immigration of Jews, what right have we to ask the Arabs of Palestine to do so? . . . . .

The term "Jewish Palestine," . . . is somewhat misleading. At the end of World War I, the population in Palestine was nine-tenths Arab and only one-tenth Jewish. Today, it is about one-third Jewish and two-thirds Arab. Arabs have lived in Palestine continuously since before the Hebrew invasion, which is related in the Old Testament.

To give the facts which would clear up some of the partial truths in many of the Zionist statements would take many pages. It is important that Christians seek to learn all the facts about Palestine. They need to study the negotiations made with the Arabs as well as with the Jews, to realize that when the Jewish Land Agency buys land in Palestine, Arabs can never buy it back and cannot work upon that land; that huge sums of American money will be necessary over a long period of years to develop Palestine according to Zionist plans; that the seeds of anti-Semitism are unfortunately being sown among the Arabs because of Zionist pressure; and that the Jews themselves are much divided on this question of a national home in Palestine.

Most thoughtful people feel that the White Paper should be abrogated,

because it discriminates against one group of people — the Jews. But the issues must not be confused. Discrimination to eliminate immigration is one thing, while to open the doors of Palestine for free entry of the Jews for colonization, and in order that the Jewish people may establish a commonwealth there, is an entirely different matter. The question immediately arises — should such action be taken without the consent of the majority group in Palestine, which happens to be the Arab?

Let us be ever mindful of the persecution and tragedy of the Jews in Europe and do our part to alleviate their suffering, let us be ever alert to anti-Semitism and seek to stamp it out wherever it is found. At the same time, let us not forget our Christian obligation to the Arabs, and seek to understand them and to insist that justice be given to them too. A wrong suffered by one people can never be righted by wronging another people. Let us keep this in mind in Palestine.

—Gloria M. Wysner, Zions Herald

### Liquor Traffic in America

One industry that is not suffering from the war, according to the United States department of commerce, is the liquor business. During 1944, statistics just released by that branch of the government reveal, the American people spent more than \$7,000,000,000 for alcoholic beverages — an all-time high. Despite the restrictions which have been placed on distilling, they consumed 165,000,000 gallons of distilled spirits. In 1943 they had drunk 146,000,000 gallons of whisky and other hard liquors. In 1939, the last year before the war, the figure was only 135,000,000 gallons. Beer drinking, which stood at 53,000,000 barrels in 1939, had gone up to 65,000,000 in 1943, and in 1944 soared to 80,000,000 barrels. Only wine showed a loss last year, dropping from the peak consumption of 94,000,000 gallons in 1943 to 90,000,000 gallons. But even that represented an increase of more than 10,000,000 gallons from the 77,000,000 consumed in 1939. These astounding figures apply, of course, only to legally sold liquor. Government officials admit that if bootleg liquor were to be included the nation's liquor bill would be far higher. As it is, these commerce department statistics show that we are now spending about \$54 a year for liquor for every man, woman, child and suckling infant in the country! It is of interest also to note that the "holiday" granted the distillers last August enabled them to produce about 54,000,000 gallons of 190-proof beverage spirits. Since this will be cut about in half in strength when marketed, they must have piled up in that single month almost two-thirds of an entire year's supply of hard liquor even at the nation's present high rate of consumption. And the distillers have just completed another month of similar production.

—The Christian Century.

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